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"ONE MAN SHOW"

"The most serious defect of many Protestant worship services," says Dr. Chad Walsh in his new book, "The Reform of Protestant Worship," "is simply this: They are man-centered, not God-centered. To be more specific, they are centered in one man—the minister. If he is a good speaker and has what the current jargon calls a 'dynamic personality,' his pews are filled with strays from other churches. If his magnetism declines through ill health or old age, the wandering church sampler seeks magnetism elsewhere.

"For several centuries, Protestant worship has been becoming more and more a one-man show. The great Reformers who fought for the priesthood of all believers would be astounded to see how passive a role is played by the laity in the average church. Beyond participation in an occasional responsive reading and half-hearted assistance in the singing of hymns, the congregation has little to do except sit still, look attentive and mentally evaluate the forensic ability of the minister. Such a service is sometimes stimulating to the intellect, but it seldom has much to do with the worship of God—and that, presumably, is the primary activity for which Christians assemble in churches on Sunday morning."

When Christian people go to the House of the Lord to worship God, the question of whether the minister has a "dynamic personality" counts for very little, indeed; but those who worship have the assurance in their hearts that they "have been with the Lord."

—Baptist Message

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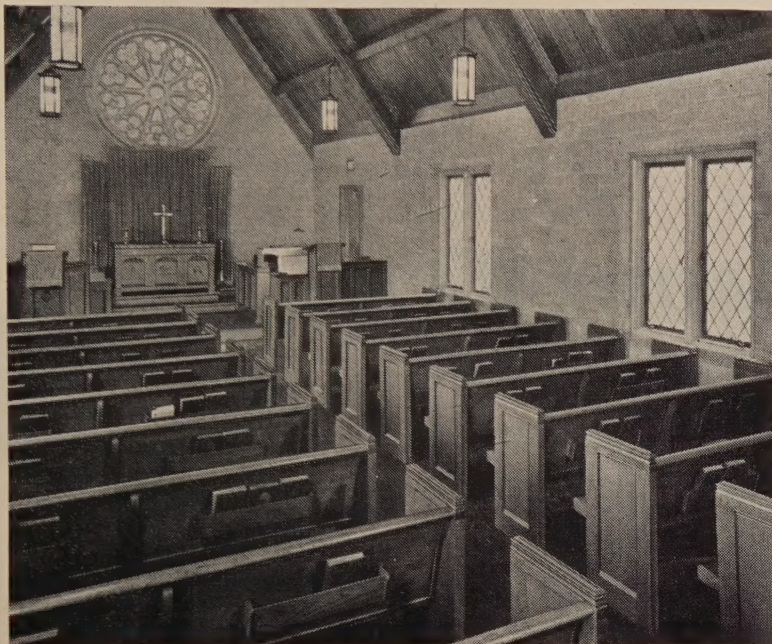
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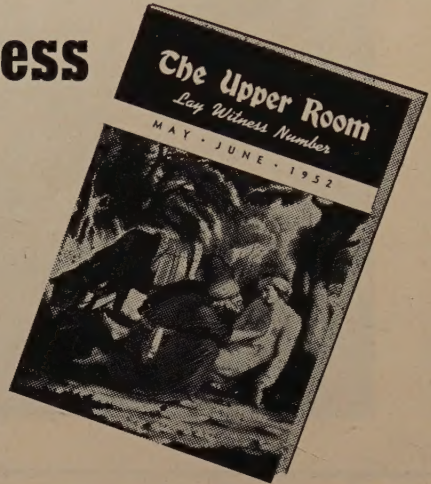
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THE GLORIOUS MIRACLE

CHAPLAIN RICHARD HOOKER WILMER, JR.



IN THE Upper Room of a modest house in Jerusalem over 1,920 years ago, God worked one of His mightiest acts in history and sent the Christian Church out on the greatest adventure of all time.

This was the same Upper Room where Jesus had stood eight weeks before and instituted the Holy Eucharist on the night in which He was betrayed. It was the same room in which the disciples had met on Easter Day to discuss the death of their leader and the strange reports of His Resurrection, when lo and behold, He Himself, in His glorious Resurrection Body, had walked through the locked door and said "Peace be unto you." It was the same room in which the risen Christ for forty days had spent much of the time in prayer with His disciples, teaching them about building the Church throughout the world.

In that room He had told them How He would ascend into Heaven, to reign eternally with the Father, and He promised that He would not leave them powerless and leaderless, lost without Him. After all, His ascension into Heaven would be only the beginning of a new and wonderful chapter in the Christian religion. In His Resurrection Body Jesus could be only in one place at one time, leading His Church in action. But after His ascension, He would send down His Holy Spirit to fill all Christians everywhere, that they might have power to obey Christ's difficult commandments and follow the leadership He Himself would eternally give them. Through the power of the Holy Spirit, Jesus promised, God's people would be led in the way of the truth.

As He had promised, Jesus ascended into Heaven forty days after Easter. The disciples were not unhappy, even though they knew they would never see their Lord physically again on this earth. They were happy, because they knew He would be true to His word. He had promised that the Holy Spirit would descend upon them in a new and special outpouring

of power, and that they must then go forth into all the world, building the Church of God under the leadership of the Holy Spirit. They knew that Jesus would never abandon them, no matter how much they might fail Him. He had given His promise. "Lo, I am with you always, even unto the end of the world." Nothing could stop their building of the Church, once they went into action. Jesus had promised that not even the gates of Hell should prevail against His Church.

So after the Ascension, back they went to the Upper Room, the Room of Miracles, waiting in faithful prayer for their marching orders from on high. For ten days they prayed there—that little band of Christians, confident, hopeful, devoted to their Lord. Ten days after the Ascension when the day of Pentecost, or Whitsunday, was fully come, they were all with one accord in that one place. Every one of them had his own soul united with every other soul in that Upper Room in the same love of the same Jesus, and in the same desire to serve Him in whatever way the Holy Spirit should direct.

And as they worked together in prayer, God sent His Holy Spirit upon them in a way so unmistakable, so dramatic, and so powerful that no Christian can ever forget what happened there. Suddenly there came from the sky a sound as of a mighty, rushing wind. It filled all the house where they were sitting; and they saw what looked like cloven tongues of fire distributing themselves over the whole assembly, and on the head of each alighted a tongue. From the tremendous experience going on inside each one of them, they knew that God had changed them into new people. New power, new strength, new courage and zeal filled them. They were all filled with the Holy Spirit.

This is the story of the first Whitsunday, the birthday of the Church. This is the story of the Descent of the Holy Spirit, in one of God's most glorious and mighty miracles of history. Now the Church of God began its

worldwide mission. A new fire was surging within each one of the disciples, giving him a power which he had never known before. Out of that Upper Room they went, guided and driven by the Holy Spirit of the Living God. They were now the Church in Action, spreading the Gospel wherever they went. Up to Antioch, out to Samaria, down to Egypt, up through Asia Minor they went, as the Spirit of God surged through them. The Church marched on, sweeping civilization with it wherever it went. Across the Black Sea, up to Greece and Italy, over the Alps and down into the valley went the Sign of the Cross as the years rolled by. Into the fields of France, into the forests of Germany, up to the capes of Norway, across the Channel to England, went the Gospel of God. But that was not enough. Jesus had said, "Go ye into *all* nations," and as new continents were discovered, and old civilizations found who had never heard of Jesus, the Church of God, always guided by the Holy Spirit, carried on. To China, India, and Japan, to the young Americas, and into the heart of Africa, went the Christian Church. Once there was just one Christian, Who called twelve Apostles to serve Him. On the first Whitsunday the Church had at the most a few hundred members in a little far-off land. Today there are seven hundred million Christians living in every nation on earth. And when you think of the untold billions of Christians who have lived and died in the last 1,920 years, it is clear that only God Himself could have worked such a miracle of bringing mankind into His Church.

Therefore at Pentecost we celebrate the Church's birthday, in the sense that on the first Whitsunday the Church was sent out into the Father's world to do the Lord's work with the power of the Holy Spirit. The term *birthday* is apt to be misleading if it causes us to think of the Church as something which suddenly appeared with no warning on the Feast of Pentecost. Actually, of course, this is untrue. Just as human birth requires a conception and a period of gestation before the actual birth itself, so the Christian Church required them. The conception of the Church was in the mind of God; the long training of Jewry as a special people, with the emergence of Christianity as the new and true Israel formed its period in the womb of history. Always the Christian Church has cherished the double nature of its calling. *First*, it constitutes a special people, set apart by God, chosen out of the world, purchased by the blood of Christ. But this is no mere sectarianism, no withdrawal from

reality, no escape from the world. The Church's membership is made up of those chosen out of the world precisely in order that the *second* aspect of its calling may be fulfilled; namely, to go back into the world with strength from on high to preach the Word, to administer the sacraments, to extend the love and care of God and the redemptive power of His Son to all men everywhere in space and time.

This is the charter of the Church, this fellowshipship of forgiven and forgiving sinners. behooves us each Whitsunday to give thanks afresh for the divine miracle of the Church's calling, and to dedicate ourselves anew to the work of the Ecumenical Movement, which seeks by the grace of God to promote that unity of God's people which won the ancient world to Christ.

Not a divided Church, but a united body fought and won the battle of the first three Christian centuries. Its impact on pagan thought and society was that of a fervent, united, confident, aggressive spiritual power in a decaying age. Today the Christian churches are confronted by the same pagan ideas of materialism, the same luxuriousness and corruptness, and in many places the same fire and sword that our ancestors in the faith fought and vanquished. But we are a tragically weaker force, despite all our numerical increase, for we meet the secular order with the halting, unsure accents of a divided voice.

For just this reason we must be especially careful not to think of Whitsunday as a final outpouring of power on the Church. Just as it would be wrong to think of the birthday apart from the period of preparation, so it would be equally wrong to think of the birthday as in any way conferring on the Church only a limited historical existence in unity. Can we look back in the 20th century and mark the first Whitsunday as the beginning of a lifetime of unity cut tragically short by disunity, and therefore terminated at that point? God forbid. Continual and fresh outpourings of the Spirit upon the divided churches have consistently supplied life to the separated members of the one body, and urged these members to return to unity one with another.

Now that the tide of disunity has been checked, and in most places the desire for Christian unity is paramount, the Spirit of Christ's Pentecost has an entirely new attitude to work with. Our spirits bear witness to His Spirit that in this changed atmosphere of charity and co-operation, miracles are taking place. We are not yet "all with one accord in one place," but among the meanings of Pentecost

For this year we can surely cite with praise and thanksgiving that the unity so long lost is being slowly but surely restored by God the Uniting Holy Spirit. Despite the divided witness of the Christian Church in the world today, there is a greater degree of unity this Whitsunday than at any time since the Refor-

mation. While we are duly penitent for the sins of our ancestors and ourselves which have promoted disunity, we can and should be deeply grateful that the Spirit of Pentecost is filling the churches with missionary zeal and the desire to become once more the united body of Christ in space and time.

WHAT WE HAVE A RIGHT TO EXPECT FROM DIVINE HEALING

WAYNE C. CLARK

THE Christian world has lost something valuable by relegating so-called divine healing to the realm of the unscientific and improbable, and leaving the privilege of proclaiming its truth to cults and heterodox religions. For, in the gospel of Jesus Christ are resources virtually untapped by modern Christianity in the areas of health, healing and right living. The doors have been closed because that aspect of Christian faith has not been presented from the pulpit or, if presented, has been made unreal and fantastic.

The young man, Jesus, stands at the threshold of His ministry. He has announced Himself and chosen His method. It is the method of the cross. He stands in the synagogue of His home town, reading from the sacred scroll. There must have been a breathless silence as He read in measured tones from Isaiah's prophecy: "The spirit of the Lord is upon me because He has anointed me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to recover sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. This day is the scripture fulfilled in your ears."

In all the passage there is only one word bearing an apparent connection with a healing ministry, yet Luke, the physician, immediately proceeds to relate a series of physical healings. There is the healing of Peter's mother-in-law (4:38), the healing of the lepers (5:12), the healing of the paralyzed man (5:17), the healing of the man with the paralyzed arm (6:6), and many instances of healings of epilepsy or, as it was then known, demon possession. All this carries the implication that in healing,

Waukegan, Illinois

Jesus probed deeper than the visible symptoms; He probed into the soul. He did a spiritual healing to effect a physical healing, because He saw physical maladies often as a result of spiritual maladjustments and positive sins. Observe these phrases: "To heal the broken-hearted." May not a broken heart be the cause of actual physical illness? "To preach deliverance to the captives." Are we not, many of us, captives to fears, hates, guilts, sins? May they not cause us actual illness? "To set at liberty them that are bruised." Are not many bruised because rejected by parents and friends, and actually sick as a result? His healings would indicate something of this.

Four men lower a paralyzed man on a cot through a roof. Jesus perceives their faith and says, "Man, your sins are forgiven you." The scribes and Pharisees who are present strongly resent the implications of His statement. "Who can forgive sins but God?" they demand. Jesus answers, "In order that you may know that the Son of Man has power on earth to forgive sins, I say unto the sick, 'Arise, take up your bed and walk.'" To the utter astonishment of all, the man does just that. The fundamental cause of this man's affliction was emotional and spiritual, and not organic. There must have been a paralyzing sense of guilt and wrong in his life that had literally paralyzed his body. He was held helpless in the grip of sin and needed deliverance before he could receive healing. When he received assurance of the forgiveness of his sins from the lips of Jesus, whom he considered to be an authoritative source, he was released and healed, and apparently without delay.

In similar vein John relates the experience of a man lying near the pool of Bethesda, ill

of an infirmity for thirty-eight years. Jesus approaches him with the question, "Will you be made whole?" The man reacts to the obvious and replies, "Sir, I have no man here to put me in the pool when the angel visits it. There is always someone ahead of me." "Rise up," commands Jesus, "take up your bed and walk." Immediately, the writer affirms, the man was made whole, took his bed, and walked. The mysterious aspect of this healing is the fact that, as the context discloses, the man did not know it was Jesus who was speaking with him. Yet the healing was just as efficacious. However, the narrator goes on to say, Jesus finds him later in the temple and says to him, "Behold, you are made whole. *Sin no more*, lest a worse thing come to you."

However, before we draw any hard and fast conclusions, let us examine an instance where Jesus did not consider sin, wrong, or guilt an obtaining cause in a physical affliction. Passing by, He sees a man who has been blind from his birth. Reflecting the belief of their day, the disciples ask Jesus, "Rabbi, who sinned? This man or his parents?" "Neither," replies Jesus, "but here is an opportunity to do the work of God. As long as I am in the world, I am the light of the world." He anoints the man's eyes with clay and sends him to Siloam to bathe them. He returns seeing. "Do you believe in the Son of Man?" asks Jesus. "Who is he, Lord, that I may believe?" is the surprising reply. It is significant again that a healing has been effected where the identity of Jesus has not been disclosed. However, the man must have considered this individual one who possessed authority, for he addressed him, "Lord." "I am He," Jesus says simply. "Lord, I believe," murmurs the man in deep gratitude and joy. The cause of this man's affliction was not spiritual nor emotional; it was physical. Yet he is healed. Nevertheless, in the healing process the Master summons the man to faith in Himself and to a noble ideal in life. In other words He does a spiritual cure.

Such a healing has a basis that is intellectually tenable, for there is a real relationship between the spirit and the body, or, if you wish, the mind and the body, between the spiritual and the physical. The relationship is so close that modern thinkers are discarding the old category of body, mind and soul, and are saying instead that we should refer to man as being body-mind. A statement from the British Medical Journal affirms soberly: "There is not a tissue in the human body wholly removed from the influence of the spirit."

As a result of this close relationship, mental and bodily states react dynamically upon each

other, to such an extent that a sick soul makes a sick body, and conversely, a healthy soul results in a healthy body. E. A. Strecker, an authority in mental hygiene, says it is not an over-statement to say that 50% of problems in the acute stages of an illness, and 75% of the difficulties encountered in convalescence, have their primary origin in the mind of the patient, rather than in the body. A noted surgeon affirmed that 90% of the people who come to him for operations could be cured without surgery if they had the right moral and spiritual attitudes toward life. Another physician attested "90% of my patients would be cured if they found God." Doctors Alexander and Saul, of the Chicago Institute of Psychoanalysis, who have worked with these problems for many years, state: "Hostility, suppressed for years like a boiling volcano, is the fundamental cause for malignant high blood pressure for which no physical cause has even been found." After long investigations, Doctors Davis and Wilson affirm that nervous conditions are the cause for such ailments as stomach ulcers and bleeding into the stomach. In an article in "The Lancet" they cite illustration after illustration.

Dr. Alexis Carrell, Nobel Prize winner of 1912, in his astonishing book, "Man, the Unknown," makes the statement that hate, envy and fear, when habitual, can start genuine organic changes and diseases. While Dr. Flanders Dunbar supports the same view in her books, "Emotions and Bodily Changes" and "Mind and Body." She says that many illnesses can be traced to "delayed-mine actions" of childhood impressions. Many people become sick because unconsciously they want to be. Many people are fracture patients because they will it unintentionally. "They select their symptoms the same way healthy people select their clothes, for style, fit and effect on others. Yet they do not realize this is what they have done. This is the last resort, she contends, of persons who have never found a secure place for themselves.

Dr. Jesse Ziegler of Chicago calls the epileptic a rejected person. He probably does have an hereditary predisposition toward seizures, but "contributory causes, such as emotional disturbances, serve as an impetus to sweep the flood over the dam. He is immeasurably helped when spiritual values are brought into his life."

Divine, or spiritual, healing is scientifically respectable and tenable.

However, Jesus' healings were not effected by denial and negation. He did not deny the

(See Page 140)

ACCORDING TO THE PATTERN

PAUL WAGNER ROTH

That is how Moses was ordered to build the Tabernacle. That is how we must build the Church today. All men everywhere are seeking the kingdom but not all are seeking the Kingdom of God. Mob psychology, mass thought-control, political bally-hoo rabble rousing, and even the sawdust trail are all man-made methods of doing wholesale what can only be done by personal work with individuals, one at a time. Christ's true followers must do their work for Him according to the pattern shown them on the Mount of Holy Scripture.

The churches are engaged in a great concerted effort to "Share Christ Today." This is how it was to begin with. Andrew first finds his brother Simon. With contagious enthusiasm he declares he has found the Hope of the World, the Messiah: and brings him to Jesus. He has nothing to say about himself; his witness is to Him who is the Way, the Truth, the Life. Nathaniel scoffs "Can any good come out of Nazareth?" Philip's only answer is "Come and see." What Nathaniel saw made him cry out "Thou art the Son of God!" Not to a crowd but to a lone woman at a well Jesus speaks to such effect that she leaves her water-pot and runs telling everybody "Come and see . . . can this be the Christ?" And many Samaritans believed on Him because of the word of the woman who testified. A man is in his tax office; Jesus talks to him, and Levi the Publican becomes St. Matthew the Evangelist. Peter, James and John are washing their nets; Jesus talks to them, calls them, "Follow Me, and I will MAKE you!" They left all; and follow Him down all the centuries into every place where Jesus is worshipped. Little Zacchaeus climbs up into a tree because the crowd is so great. Out of all that crowd Jesus calls Zacchaeus and converts him even down to his pocketbook. Peter goes right after Cornelius. Philip rides with Candace's Ethiopian treasurer; and presently we see them holding a baptismal service right there by the roadside. Face to face, in the midst of an earthquake, Paul answers the Philippian jailer's burning question "What must I do to be saved?" Soon the jailer and his whole household are delivered over to become prisoners in the blessed bonds of Christ. Aquila and Priscilla entertain the eloquent Apollos. Presently we find Apollos going about watering wherever Paul has planted.

This gives us a glance at the pattern of God for the evangelization of the world. But a pattern is not enough. There must be the power to follow it,—to "adorn the doctrine." It takes fire to kindle fire,—fire that comes down from on High. These personal workers for Christ were first of all apprehended by Christ. His was the fire that burned in them and gave their witness its enflaming power. Theirs was such a revolutionary experience that they couldn't keep still about it,—not even when burning at the stake!

We Christians must recover that lost power,—the power to hold convictions and to act upon them even to the death. The communists have this power. They fiercely believe it is necessary to change the world according to Man's pattern. We must more fiercely believe in God's pattern, which is Jesus Christ the Lord, and each one reach and win one for God.

DO THYSELF NO HARM

CLARENCE EDWARD MACARTNEY

When I see the costly and elaborate advertisements of liquor in the popular magazines and on the billboards along the highways, showing how "Men of Distinction" drink, and attractive young women and well dressed young men enjoying their social drink, I sometimes wish that I had several million dollars to invest in advertisements showing the other side of drinking. Here are some of the things I would show:

I would show a young business man leaving with downcast countenance the office of the business or firm where he had just been discharged because of drinking. I would show a pile-up of several cars on the highway, and the broken bodies of those who had been driving in them, dead and dying, because some driver had been drinking. I would show men in professional life losing their clients and patients because of drinking. I would show a home at the Christmastide without a tree or presents for the children, because the father and breadwinner had dissipated his wages in drink.

I would show a hitherto innocent young woman seduced into sin and led astray because her companion had persuaded her to drink. I would show the operating room in the hospitals where men who had destroyed nature's organs through drink were under the surgeon's knife. I would show the cells of one of the central police stations filled at midnight with the maudlin drunkards. I would show the ghastly midnight haul of the police patrol wagon.

I would show the dim silent, ice cold chamber at the County Morgue where, each in his narrow glass-covered box, lie the unclaimed, unknown, or unwanted dead.

I would show the judge on the bench sentencing to death the prisoner who killed when he was drunken. And over every saloon, bar, distillery, brewery and state liquor store I would post the words of the Apostle, "Do thyself no harm!"

The Editor's Columns



Applied Christianity

A MINISTER announced on his bulletin board that his subject the following Sunday morning would be "Applied Christianity." Applied Christianity? Is there any other kind that meets the approval of logic? Religion as a mythical system does not appeal to thinking and practical men. It is the religion of the Christ. No more was He interested in the theological hair-splitting of the Pharisee than the speculative wisdom of contemporaneous churchmen.

A beggar by the wayside, a demoniac boy, a sick girl in a ruler's house, a cripple, a wounded traveler, an ostracized sinner, — today the racial purges, herded refugees, displaced persons, mean more to Him than all the hand-washings and Temple ceremonials. He was essentially an *applied* Gospel.

Jesus not only applied His Gospel to the subtle diseases of the soul but to the obvious distempers of the world of folks. According to His teaching, men who persecuted widows and shunned orphans needed an application of the Gospel as profoundly as Magdalenes did or thieving publicans. Worse. It is easy to imagine what the Christ would think of the sins of the "underworld," but what would He think of the sins of the "upperworld?" Not the adulteries and the inebrieties of the social elite, but the cruelties of the masters, the indifference of the well fed, the greed of the melon-cutters and coupon-clippers?

"Stick to the Gospel," is the sage admonition sometimes given to our preachers, who touch with prayer and speech upon world events. But how can they *stick* to it unless they show its bearing upon corrupt government and selfish business and barbarous nations? The Gospel is for hurtful codes as well as hurt souls. It must prevent as well as cure. It provides a living wage as well as chasity for the shop-girl. It ordains justice upon the employer as urgently as honesty upon the employed. It means playgrounds as well as Church Schools. It insists upon healthy fathers and mothers before Golden Texts for the children.

A certain radio commentator said recently "there is no crises in Europe." Perhaps he was endeavoring to calm his listeners. His thoughtfulness is appreciated. As it so happened there is a crises in Europe, and in the United States as there always is, the world-over. We find a constant crisis wherever there are people, either in mass or as individuals. There is always a crisis somewhere,—in the hearts of persons and the world of persons. And there is always a remedy. We have had it now for twenty centuries. It is the Gospel of Jesus Christ,—*applied*. Given an uncorked medicine and the patient is in danger of death.

It ceases to be the true Gospel when it stays unapplied. It does not begin to be the Gospel until it is applied.

—Richard Braunstein.

Uncollared Realities

ONE once asked if the Roman collar, preferred by some ministers, was worn as a support for a neck which otherwise might become tired from turning the wearer's head away from endless, somber realities he prefers not to see.

I doubt that the type of collar a minister wears has any slightest bearing upon the realities of his parish work which he will face or turn from, and those realities are just as likely to pertain to him as to his people.

The charge has been made, recently and publicly, that clergymen have a pronounced tendency to take on the customs and practices of a caste. We simply don't like the charge and some of us may be tempted to discount it with the suggestion that in such matters one must consider the source.

Sometimes, as in this particular instance, consideration of the source should stimulate our thought rather than affect it as an opiate, for it were far better for us to face such a charge, from such a source, than to shrug our shoulders and turn our backs upon it.

An able layman and industrialist, speaking before the North American Lay Conference on

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THE CHURCH AT WORK

The Preacher!

What does a preacher do, my son?

Well, his time is his own, which means he is always on the job. You see, the man who is cursed with punching in a time-clock in the morning is also blessed with the privilege of punching one out in the evening. The preacher preaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher, an entertainer, a lecturer, a salesman, a handy decorative piece for public functions, a local representative for every relief movement in the land. He is supposed to be a scholar as well as a promotional man. People come to see him and he goes to see people continually, and he rejoices with exceeding joy when in the midst of this an opportunity arises to be of genuine personal spiritual help. He visits the sick, marries people, buries the dead, labors to console those who sorrow, and to admonish those who sin, and labors to stay sweet when chided for not calling enough. He plans programs, appoints committees and does their work for them, spends considerable time in keeping people out of each other's hair, and more time in trying to scramble out himself with the least possible loss.

Oh, yes—and between times he prepares a sermon and preaches it on Sunday, to those who don't happen to have any other engagement for the Sunday holiday. Then on Monday he smiles when some jovial chap roars, "What a job—one hour of work a week!"

—*Bulletin, Central Park Church, Birmingham, Ala.*

The "52 Club"

A group of 66 community children have registered for the "52 Club" which provides a program of Christian recreation and education Saturday mornings at 10 o'clock in First Pilgrim Congregational Church, Elmwood Avenue and Bryant Street, Buffalo, N. Y.

Aiming to give children between 6 and 11 years of age something worthwhile to do on Saturdays, the program includes movies, games, crafts and educational tours.

Acid Solution Removes Brickwork Blotches

Efflorescence — alkaline salts working to the surface—causes white, crusty blotches occurring sometimes on brick and concrete walls.

These blotches can be removed with a wire brush and washing with a solution of one part muriatic acid in ten parts of water. Rinse with clear water two minutes after application of the solution to avoid pitting the surface.

Care must be taken to protect your eyes when using this strong solution. Wear rubber gloves, too, and old clothing.

Information, Please?

The following questions were submitted to pastor and people of St. John's U. L. C., Oshkosh, Wisconsin, by common consent; the answers are to be known only to the individual submitting them—

1. Am I yielding my life without reserve to Christ?
2. Do I reflect credit upon my Church?
3. Do I contribute time, money and services to support my Church?
4. Do I make Christianity attractive by being the sort of person I am?
5. Am I honest in my living?

Pastor Erling W. Rabe comments, "Since the answers are to be known only to the member giving them, gives each one of us the privilege of being searchingly honest and frank. Of course, God knows the answers!"

It Can Happen Again

Acts 1:8—"Ye shall be my witnesses."

A Boy gave his lunch to Jesus and 5,000 men, besides women and children were fed.

A slave girl spoke to her mistress about God—and her master, healed of his leprosy, became a devout believer.

Andrew told Peter about Jesus and three years later Peter preached a sermon that won 3,000 souls

for the kingdom.

An aged monk counseled Martin Luther to trust God's forgiveness of his sins—and Luther, finding peace with God, became the pioneer of Protestantism.

A Sunday School teacher visited Dwight Moody in the shoeshop where he worked, and spoke to him about Christ, and Moody became a world-renowned evangelist leading thousands to Christ.

Hudson Taylor said "Yes!" unreservedly to God—and more than 1,200 missionaries have gone forth to China under the banner of the China Inland Mission which he founded.

A little group of students met by a haystack to pray for the lands where the gospel was unknown—and the great movement of American Foreign Missions was launched.

It Can Happen Again! Will it happen through you?

—Selected.

Rally Day Cards Enrollment Certificates Promotion Certificates

Plans for enlisting young people of your community in your religious program will be stepped-up through the use of cards and certificates illustrated in color to fit these needs by Standard Publishing Company. You may wish to secure samples, if you cannot examine them at your Sunday School Supply Store. The Rally Day Invitation cards, and Souvenir Tag, as well as many other items, will create enthusiasm among those who carry on the program, and intrigue the youngsters who receive the invitations and souvenirs.

An available item you cannot afford to pass-up is a new handwork book called "I Learn About Bible Animals," the newest in the "stickum book" series. The first three in the series won phenomenal acceptance, and this one, number 4, combining cutting, pasting, coloring and Bible references, featuring a colorful cover, will win the heart of any child having the privilege of seeing it. The retail price is 35c, and order number is "2400," Standard Publishing Company.

Pew Sitters Wanted

First Methodist Church, Kyle, Texas, "turned to classified advertising to boost attendance, when other methods failed," according to U. P. News Service. The notice under the heading "Sitters Wanted," is reported as announcing—

Wanted—Men, women and children to sit in slightly used pews on Sunday morning at 11 o'clock, Kyle First Methodist Church.

Children's Day Rally Day

"Feeling the need of specific attainments in our Church School and Morning Worship

hour," writes the Rev. Bruce M. Lambert, First Baptist Church, Cambridge, Ohio, "we strive

1. To make the Church School and the Morning Worship group more aware of each other.
2. To remind the congregation of what all is involved in being an officer or teacher.
3. To 'stabilize' as well as to honor the teachers, by putting them briefly in the lime-light, and have them make a public, worshipful, pledge-to-serve."

On Rally Day and Children's Day, Fall and Spring, we have a combined morning service of "Church and Sunday School." To further and emphasize our purpose, we sometimes have the officers and teachers line up on the platform, and use an outline like the following—

Supr. "As officers and teachers of the Sunday School, we are glad to have a small part in this (*Children's Day*) or (*Rally Day*) program, after which we shall all turn our attention back to the boys and girls . . . The Sunday School is, of course, chiefly for them, and that is why our task is so important. To remind ourselves, and you, of that importance, we wish to present the following as some of the GOALS Toward Which We Shall Strive Earnestly —(*Whole Group, or Choose One to Represent Group:*

1. To be present and on time at each session of the Class or Sunday School.
2. To make adequate preparation for each lesson or other duty.
3. To exercise patience and firmness in maintaining the right class atmosphere.
4. To seek a full understanding of the pupils, their homes, as well as the family background.
5. To work toward certain definite goals in presenting each lesson.
6. To give constant attention to my own example, influence, and personal spiritual development.
7. To give full support to all meetings and projects of the Church School Workers.
8. To attend the services of my Church, and encourage my Class-members to do the same.
9. To be alert for new ways to improve the work of my class, my Sunday School, and my Church.
10. To teach for definite Christian Commitment and religious growth . . .
(pause, then continue)

"These are exacting and difficult goals, and we may not soon achieve them all. But, that

we may keep them before us, and strive toward their fulfillment, we make our sincere pledge on this (.....) Day.

Three Doors That Rule America

In my early career on the platform I had a popular lecture entitled, "The Three Doors That Rule America." They were the door of the home, the door of the church, the door of the school, the Trinity of Civilization.

—Clinton Howard, Editor of "Progress."

Mother's Day

"We have found it wise to follow the usual informal worship service on Sunday Morning, with reference to the duties and responsibilities of Mothers in the pastoral prayer, and possibly the sermon, on the day designated as Mothers' Day. Then, in the afternoon, or an evening during the week, have a Church-Family celebration, of which the highlights are singing hymns that mothers choose in advance, and also favorite poetry. It is simple to ask mothers to name their favorite hymns, or poetry selections a week before the get-together. Either of Pot-Luck meal, or box lunch, will save much work on the part of those responsible for the food needs. Keep the plan simple, and joyous, by way of a Parish-Family gathering." (E. T. Edmonds, Michigan.)

Father-Son Program

A layman writes — "Our most interesting Father-Son gathering was one planned some weeks ahead of the date, when we asked each father and each son to write a brief comment on "What I like best in this son of mine" and "What I like best in this father of mine."

The comments were not signed, and were put into blank envelopes and given to the program chairman a week prior to the program date. A father was chosen to serve as Emcee for the comments on the "son of mine;" a son was chosen to serve as Emcee for the comments on the "father of mine."

It was personal, heart-warming, and both groups had the satisfying experience of having reason for carrying the head high, and the chest out. Of course, there were "favorite songs" and hymns, and a prize for the father and the son who had the most good qualities outlined in the comments.

Father's Estate

(Fathers' Day, June 17)

Not every father is able to leave his son a big estate made up of lands, mortgages and

bonds, but any father can bequeath to his children an estate worth infinitely more . . . one for which they will rise up to call his name blessed.

He can leave an honorable name, a good reputation, the memory of a Godly life and a record of fair dealing. He can teach his son to have a profound respect for a fact, deep reverence for character, a thirst for knowledge and a willingness to work, a desire for God.

If any youth has all this, he will not need any money that may be willed to him; if he does not have this, no money left to him will do much good.—*Church Chimes, Shreveport, La.*

The Church Is To Me

A DOOR

Into an opportunity for service.
Into the most useful life.
Into the best experience.
Into the most hopeful future.
It gives me a start.

AN ARMORY

To get power to fight evil.
To get inspiration to keep going right.
To get an uplifting influence.
To learn how to use spiritual weapons.
To get a vision of Christ.
It keeps me moving.

AN ANCHOR

To steady me in the storm.
To keep me from the breakers.
To guide me in the strenuous life.
To hold me lest I drift away from God.
To save me in the hour of temptation.
And lead me into the harbor.

—Exchange.

How to Be a Transformed Person

If you have not read E. Stanley Jones' Daily Devotional Guidance "How To Be a Transformed Person," resolve to take time today to secure a copy, and read a chapter before you retire, and re-read it before you begin your daily program.

Theology and Evangelism

Dr. Edwin Lewis, formerly professor of Systematic Theology, Drew Theological Seminary, combines two of the major interests of every minister—Theology and Evangelism—in an 80-page booklet, paper bound, 35c single copy, 25c each for 12 or more copies, published by

Tidgings,
Hdqts. for Evangelistic Literature

108 Grand Avenue
Nashville 4, Tennessee.

The eight chapters of this inspiring booklet, bring you "far-reaching truth about God, Christ, and Man."

I Called You Were Out

This is the greeting on the face of a calling card, sent by Wm. McKinley Walker, Pastor Wesley Methodist Church, Anaheim, California, which he leaves at the home of a parishioner when he makes a pastoral call and finds no one at home. Inside is a friendly greeting, including "regrets" over having missed the member. There are other items in the communication, such as tracts on stewardship, cards used for new-member registration, etc.

Service Men From Your Church

Do you include the names and correct addresses of young men and women in the Nation's service units in your weekly church bulletin? Including this information, as well as any news items available through contact with the individual families of service personnel, will keep the church membership in touch with the absent ones, and also provide the incentive and opportunity for writing letters, sending small gifts, magazines, and greetings. Some bulletins received at *The Expositor* office include birthdays, wedding anniversary dates, alumni information, etc. Let us strive to keep in touch with the young men and women serving their country, and assure them of our love and gratitude for the sacrifice they are called upon to make in our behalf.

Phone Helps Polio Victims To Attend School

From Schenectady, N. Y., comes word that "two teen-agers aren't letting the fact that they are paralyzed by polio stop them from going to school. They're going by telephone.

School officials ordered a direct line set up between Mt. Pleasant High School and Schenectady Hospital, according to U.P. report of March 7, 1952, and two 17-year old students listen in and take part in classroom work by merely snapping a switch.

Why cannot this same type of set-up permit these young men and many others to take part in Religious Education programs and Worship Services? It seems worthy of study.

The Mystery of Suffering

"A person who is able to explain suffering clearly indicates that he has never suffered.

Some years ago the wife of a murdered missionary in China told me of the agony of those days. 'We did not feel, we did not pray, we were dazed with sorrow.' Both her husband and child had been discovered murdered, beheaded and naked in a godless Chinese town. Shattered and undone, the widow returned with her remaining children to her homeland. In those days people came and nearly drove her wild with distress by quoting Bible passages, by 'explaining' to her the 'why' and the 'wherefore' of her suffering and grief. One day as she lay prostrate on the sofa, the old minister who had known her husband in glad days entered the room softly; he did not speak but came gently over to her and kissed her on the forehead and went out without saying a word. 'From that moment on,' she said, 'my heart began to heal.' The awful problem of suffering continually crops up in the Scriptures, and in life, and remains a mystery." —O. Chambers, from "*Redeemer Record*," St. Paul, Minn.

JUNIOR PULPIT

A Dry Old Stick

"Some years ago a friend of mine was pastor in a small parish with a lovely Scotch name, Inverarity," says Charles M. Hepburn, "and one morning a local gardner gave a tiny shoot from a fig tree to one of the pastor's young children. It was planted with the gardner's help, in a sheltered corner of the pastor's garden.

"Although it was given all possible care, it did not show any signs of life. After two years, the pastor moved to Glasgow, into a crowded quarter of the city, and one question they had to decide was whether to move the *tiny twig*, as the fig-shoot might not do well in the new, crowded quarters. In the end, they decided to take the fig-shoot, and replant it carefully in the sooty soil of the city. After a time, it looked as though it had been an unwise choice, as the twig showed no sign of life. People who saw it in the garden called it, 'dry old stick' that was dead, and the children began to wonder if it was simply what their father said the Bible calls 'a cumberer of the ground.'

"But to their joy, the fourth season showed signs of life in 'the dry old stick,' and the sixth season brought a mass of leaves, and a bunch of very small green figs. Those who had said, 'Throw it out!' were wrong; it was not

dead, it was only sleeping, until the proper time to show signs of life.

"This is the sort of marvel we see each Spring-time! Things that seem to be dry and dead come alive, show green, buds and blossoms, and later fruit. For months in the winter, they look as though they were dead; when we pick up a bulb, all dry and rusty looking, we wonder if there is any use in keeping it. Yet, a few sunshiny days, and life appears, wonderful life! We have the feeling that every bush, tree and bulb has been waiting to burst forth with life and color.

"Such wonders as these in the world of nature, all about us, help us to realize the marvels of the gifts of God to all His creatures. During the weeks since the beginning of the year, all of us have been preparing for the coming of Easter, when Jesus came from the Tomb, living and ready to continue leading His followers in the Way they were destined to go in bringing Eternal Life to any who would accept it. On our calendar for the year, Easter Sunday is a specific day, but to us who watch the wonders of new life all about us through the weeks of awakening from the long winter's rest, we see God's wonderful blessings and the Living Christ in every twig, bush and bulb, as each prepares to show its glory in new life. (Isa. 53:2)—*Expository Times*.

They Pick a Toy!

Most little boys and girls in our community have lots of toys, and today we shall hear a story about one little boy and girl and their toys that will interest all of us, but it will be especially interesting to the mothers of little boys and girls.

The story is about playthings! We all know that leaving our toys and playthings strewn around the house, when we are through playing, can become a nuisance. One young mother, we are told, had tried for a long, long time to teach her boy and girl to put the playthings away when they no longer wanted them, so they would know where to find them later, and so she would not have to walk over them or pick them up herself. But, it seemed they did not hear what the mother was trying to teach them. So one day, mother decided that all the toys left about the house would be put into a large bag, in a specific place, and before the children could go to the bag for any toy, each would have to do something helpful and necessary. When the task was done, mother would give permission to *pick a toy* from the large bag.

One stormy morning, the little boy had to remain in bed on doctor's orders, because he

had a bad cold. When mother came down to the kitchen later, she was surprised to see her little girl outside cleaning the snow off the walk. Later, when she had completed her task, she came to her mother, saying, "Now, Mother, may I pick a toy?" Of course, mother said "yes!", and asked that she come and show her choice. Soon the little girl came back to her mother with her choice, and what do you think it was? — a book, for her brother upstairs in bed!

A few days later, the little girl was ordered to stay in bed, because she had a cold, and the little boy was up and about again. Soon, he was busying himself with some chores. After a time, he came to tell his mother what he had done, and asked, "Now, Mother, may I pick a toy?" "Yes, my dear," said mother, "but let me see what you pick." Soon he was back, and what do you think he had chosen? That's right, his little sister's doll! And soon he was on his way upstairs where she was in bed with a cold. How do you suppose the mother felt about their choice of toys?

Happy! of course, she was, and proud, too, because she knew that her little boy and girl had learned to think of the needs and happiness of the other, before their own, which is one of the very great lessons to learn in life, especially in family life.

Prayer

Gracious Father in Heaven, whose mercy is higher than the heavens and deeper than our sin, draw us by Thy Spirit into a devout submission to Thy Will.

For the sorrows which have brought no softening to our hearts: for the chastenings which did not yield the peaceable fruits of righteousness: for the rebukes of conscience which led to no amendment of our life:— for these, O Lord, have mercy on us.

For the counsels of Thy Word which we have known and not loved: for the Gospel of Thy Son which we have believed and not obeyed: for the leading of the Spirit which we have had and have not followed:—for these, O Lord, have mercy upon us, and help us greatly to magnify our calling.

Especially do we pray for our veterans of the Cross, all aging ministers and their families. Grant them in their declining days cheerfulness and peace, and light at eventime.

Grant that setting Thee before us, we may pursue our labors in Thy Name with joyful fortitude: through Jesus Christ, Thy Son, our Lord. Amen. —*By Dr. John Henry Harms.*



THE PULPIT



WHEN VINES ARE TORN OFF

W. KIRK ALLEN, JR.

Text: Matt. 6:33—"Seek ye first . . ."

A FEW years ago some heavy vines were torn from the front of a building. I had known this particular building for some time, and thought I knew it rather intimately. But I was to discover that there were two things about this building that I had not known before. One was the beauty of a window, which had gone unnoticed from the outside because of the vine which covered it. The other was an addition to the building marked by a plaque, at the top of which it stated that it was the gift of a group of men. I had never known that before, because the vines had grown over the plaque.

The vines were not an original part of the building. I assume they were not in the architect's drawing of the building as it would look after completion. They were planted by someone to add to the beauty of the structure, to lend atmosphere, to break the monotony of the lines and angles. The planter did not intend that the vine should cover the beautiful window nor that it should hide from public view the plaque which proclaimed the gift of the addition. But once those vines started to grow they could not be stopped until they had taken the course nature had provided for them: to reach out with tentacles, grasping whatever would provide a secure hold. In such a way the vine perverted the use which its planter had originally intended: it covered the beauty of the building rather than adding to it.

Is this not a parable of many of us today? Have we not covered our true selves with the "things" of this world, being so interested in the ornaments of life that we have forgotten what really lies beneath them? We have not done this intentionally, just as the vine was not planted intentionally to hide the beauty of the building. But, once started, these

"things" have grown so fast that we have not been able to keep them under control. They have covered our real selves until our friends and loved ones no longer see us, but rather the ornaments of our lives.

We have become so preoccupied with "things" that we have lost sight of the essential elements which distinguish us as human beings. One of these elements is the fact that we are created in the image of God. We determine our progress up the ladder of civilization by totaling our material resources and the items which are classified as absolute essentials to our living. By deciding that so many hundred things are now necessities, when once they would have been known as luxuries, we declare to the world that we are now so many steps higher than our medieval or ancient brothers. But this is not progress, it is merely the preoccupation with things, a vine to hide our true selves, as creatures made in the image of God. When the psalmist was composing his psalm of praise to the highest of God's creation, man, he did not list the material blessings that were his, nor did he record for our reading the many hundreds and thousands of items which man had invented and would class as necessities. Listen to him:

"When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas."

In other words: "In comparison with the

heavens and the universe, man is but a speck of dust. But Thou, O God, hast made him in thine image and hast called him thy son." Here is our glory. Herein is the basic element of our lives which should concern us.

Another essential element of that which is the self and which we have allowed to be covered with the vine of worldliness, is the power to become, to grow morally and spiritually and mentally. It is true that we today have more schools and institutions of higher learning than ever before known in the history of the world. It is perfectly true that we have more children and young people enrolled in these schools than ever before. But how much better have we become morally because of these schools and all this education? How much higher have we progressed spiritually because of our learning? How much more wisdom do we possess because of the multiplicity of facts which crowd our brains? I did not say knowledge; I said wisdom—there is a world of difference!

I am not alone in my questioning of our growth morally and mentally and spiritually. Listen to Past-Chancellor Robert M. Hutchins of the University of Chicago: "The colossal frivolity of American education is enough to make a strong man weep. The world is crashing about us; our people are fated to assume new and awful responsibilities; and we spend our time congratulating ourselves on our marvelous educational system, a system in spite of, and not because of which our country has grown rich and powerful. In fact, it is only because our country has been rich and powerful that it has been able to afford and to survive the educational system it has had. And yet it is actually suggested that the United States should re-educate the Germans and the Japanese. I wish we could. I believe that the Germans and the Japanese ought to have a chance to be human, too. But, in order to help them to be human, let us become human ourselves. Let us educate ourselves to be free lest we unwittingly train our fellow-citizens, as well as our former enemies, to be slaves. With a full awareness, of the enormous difficulties ahead, let us start out upon the long, hard road that leads to liberal education."

Is that not another way of saying: "We have lost sight of the basic element in man which is the power to grow in the likeness of God?" Has not our interest in the fleeting moments of pleasure, our concern for the baubles of decoration, hidden our true capacities? Is this not what Christ implied when, in giving a

commandment, He added, "That ye may be the children of your Father which is in heaven."?

Not only have these vines of materialism hidden our basic elements, that which is essentially the true man, but they have covered those additions to our lives which have come to us because of others. According to the popular criterion of success, the finest thing that can be said about an individual is that "he is a self-made man." The implication is that whatever a man can claim as his own, is the result of no one's labor but his own. That all the honor and glory which such a man deserves can be attributed to him alone. Nothing could be further from the truth. Much that we, as individuals, are today can be laid as a credit to many people and factors other than ourselves. Dare you discount the love and devotion of your parents when you were but a child and the impressions that touched you were deep and abiding? Can you mark off as of no effect the patience and understanding of teachers, both within and without the school room? Can you rightfully forget the influence of friends and acquaintances, whose daily contact with you, or momentary passing, left some small factor in your life to make you a better man or woman? That phrase which has been bandied about and so often evoked rolls of laughter, "All that I am I owe to my mother," contains much more truth than poetry or jest, for hardly a one of us, if we are truly honest with ourselves, would dare deny that the influence of others has played no small part in our lives.

In summing this up, ask yourself these questions: "Have I allowed the vines of material 'things' to cover the true qualities that make me a man? Have I forgotten that I was created in the image of God and that I have the power to become, to grow morally, and mentally, and spiritually? Have I lost sight of the additions to my life through the influence of others because I have become too interested in the adornments of life?" Let us tear away the vines around our lives and look with fresh eyes upon the true self.

The Salvation of our country rests largely in the hands of *praying* businessmen. We are a business nation. To survive, business must be successful. To be successful, business requires God's guiding hand. Prayer is the open door to that guidance.—*York Trade Review*.

What Is Man?

A Philosophical Sermon

WILLIAM GODDARD SHERMAN

"And God created man in his own image, in the image of God created he him."—Genesis 1:27.

SAMUEL Butler wrote in his notebook: "Man is a walking tool-box, manufactory, workshop and bazaar, worked from behind the scenes by someone we never see." Possibly there is an element of truth in these words, but they tell only half the story. Man is more than a puppet in the hand of a Master Showman.

The question is as old as the mind of man: Who are we? What is man's position in the sum total of things? Does man have a divinely appointed destiny, or is this a helter-skelter, purposeless universe? Is man only a "microscopic accident," or is there within him the ability to control the universe?

At the outset we must admit that there are a great number of wrong answers current. The vitalist view of man recognizes the vast intellectual powers which are within the human mind. But there is something more to man than a mere "polished intellectualism."

The voice of the collectivist sets forth the cry that the worth of man is not to be discovered in a selfish individuality, but in relationship to the Volk to which he belongs.

Not far from this, and perhaps growing out of it, is the totalitarian conception of man as belonging to the state. The state is all-important. Everything must be sacrificed for the ongoing of the state.

The Scripture sets forth a loftier view of the individual, for it recognizes man as a Divine creation, possessing an image of its Creator. It is this image of God which gives man pre-eminence over all other creatures.

The words of Genesis 1:26, 27 state the basic assertion: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him."

Modern thought has tended to depreciate the value of human personality. Many theologians have taken a pessimistic view of mankind, relegating him to the muck and mire of utter

depravity. Admittedly, the Imago Dei has been defaced. Its beauty and its holiness are corrupted by the evil which has warped and twisted humanity. But such a pessimistic view as that which makes of man a mere worm is scarcely Scriptural. The Image of God is hardly to be thought of in terms of crawling things.

Too often we have emphasized only the pessimistic portion of the psalmist's song:

What is man, that thou art mindful of him?
and the son of man, that thou visitest him?
For thou hast made him but a little lower
than God,
And crownest him with glory and honor.

The emphasis should not be placed entirely upon man's worthlessness, but also upon his grandeur. We accent the fact that man is lower than God, and ask in amazement why the Lord should be mindful of him. The truth is that the psalmist recognized a glory in man. He is but a *little* lower than God, and he is crowned with glory and honor.

Just here we can recognize a point of inconsistency in much of our thinking. We revel in the beauties of nature, and become ecstatic over the majesty of God's handiwork. The beauties of the hillsides hold us spellbound. But God has given man, the supreme example of His creation, dominion over this very nature which we so idolize. Is man, who is divinely appointed to rule over the world of nature, less than the nature over which he has dominion?

There is a second view of man which is equally dangerous. This is the overly optimistic conception, which is at the opposite pole from that view we have just considered. This second is actually a reaction against the pessimistic attitude, and it therefore denies that depravity has taken control of the total man. The view is dangerous because it leads to the false assumption that the soul of man has not become totally corrupt, and therefore is in no need of a Saviour. Salvation, if indeed man needs that, becomes only a rising to new heights by development of latent possibilities.

Somewhere between the two extreme views the Christian must take his stand. We must see the grandeur of man, remembering that God became man, and thus cast a glory upon manhood which can never be denied. But the fact must not escape us that it was of dust that God created man. Furthermore, man's bent to evil has defaced the Image, which means that the full grandeur which man once possessed is no longer his.

Man's Relationship to God.

Where does man now stand in relation to his Creator, in view of the fact that the Imago Dei has been defaced? It is a common misconception

on that one may be outside of a relationship to God. This is not true. Regardless of one's attitude toward God, he always stands in some sort of relationship to the Almighty. It may be a denial of God's bearing upon his life, or it may be a full acceptance of the Creator as Lord of his life. Whether negative or positive, the relationship exists.

One could not exist apart from such relationship. We have not created ourselves, but we are a product of the Divine handiwork. God has breathed into man the breath of life. Because this is true, the Creator-creature relationship cannot be destroyed.

Furthermore, since God is an eternal and omnipresent Spirit, man is forced into a relationship with this Presence. Men have tried throughout all ages to escape from God. Jonah thought that by boarding a ship for Tarshish he could remove himself from the presence of Jehovah. But even as the poet later described it, God was as a "Hound of heaven," ever near regardless of the attempt to escape. The relationship, whether positive or negative, exists.

Man's whole life is a relatedness. There can never be an isolationism, for man always must be considered in relation to society. But more than this relationship on the social level, there is the relationship between the facets of his own personality. Man is not integrated until the various sides of his total personality are in harmony. The moods which are apparent in the life of any individual reveal an assertion of first one self and then another. Life must be lived and interpreted so as to blend these varied moods into a harmonious whole. Failure to do so results in the neurotic tensions which are so common in our day.

The tensions of the human personality are an outgrowth of the sin which has separated the soul of man from God. There is no complete harmony apart from Him. Until the spiritual Image has been restored, complete integration of the many moods of man's personality can be only a concept, not a reality.

The further one moves away from God, the more out of focus does his personality become. Sin is the condition which continually separates the soul from God. It is sin which has defaced the Imago Dei within us, and keeps us in a negative relationship to Him. Sin must be destroyed that man may regain the Image which has been defaced, and come to the close fellowship with God for which his soul so desperately yearns.

Man's Helplessness

What is seen on the periphery is indicative of what exists in the center. Sinful acts on the surface bespeak a sinful heart. Man's every

deed is essentially permeated with this evil because his every deed springs ultimately from the heart. The heart being evil, it follows quite naturally that pure deeds cannot be wrought.

The reconciliation must be accomplished by God, and not by man. Left to man it could never be achieved.

"Not the labor of my hand
Can fulfill Thy laws demand.

Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone.
Thou must save, and Thou alone."

The only ground of man's reconciliation with God is the sacrifice of Jesus Christ. His righteousness now becomes our righteousness. His holiness now is imparted to us, and God sees us no longer as sin-stained, but as blood-cleansed. We are made pure by the blood of Christ.

The Atonement is wholly a work of God. Man has done nothing except believe. This is a fact before which we must stand in awe. God in Christ has accomplished the restoration of the Image, and man is urged to *accept Him!* The wonder is that God accepts man!

Man was created in the image of God. Through sin the Imago Dei was destroyed, and man's fellowship with his God made impossible. But thanks be to God! for in Christ Jesus the Image is again made perfect. Through Him we may experience the rich communion with our God which is the highest privilege and the deepest longing of the heart of man.

A Question for Mothers

KARL W. BOWMAN

Text: II Kings 4:26—"Is it well with thee? is it well with thy husband? Is it well with the child."

ABOUT nine hundred years before Christ, Elisha, the prophet of the God of Israel, was traveling from town to town instructing the people in the way of truth, and encouraging the youth in the schools of the prophets. He was the foremost man of his time. Kings consulted him for his wisdom. Rich and poor sought him for his help and his favor. His home was in the city of Samaria, but to promote the truth and to reach the

*First Presbyterian Church
Ingram, Pittsburgh 5, Pennsylvania*

people, he made circuits through the whole country.

One of the places which he frequently visited was the little town of Shunem, located on the southwest slope of Hermon, about fifty-three miles north of Jerusalem. Here he was asked by one of the leading families, to stop with them for refreshments and rest. Indeed, so regular were his religious tours they set apart one room of the house for the use of the prophet and his attendant, Gehazi. For this act of kindness Elisha longed for the time that he might return the favor in some way.

In due time a son was born in this home and he grew up to be four or five years of age. One hot day, when his father was gathering in the harvest, the lad followed him to the fields.

This valley today is one of the richest wheat lands in the world and is known for its intense heat. It glows like a furnace in harvest time. The boy suddenly grew sick and said to his father, "My head, my head."

The father said to a lad standing by, "Carry him to his mother." "And when he had taken him and brought him to his mother, he sat upon her knees till noon and then died. "And she went up and laid him on the bed of the man of God and went out."

The mother sent to her husband and said, "Send me I pray thee one of the young men, and one of the beasts of burden, that I may run to the man of God and come again."

When all preparations for the journey were complete, she said to her servant, "Drive, and go forward; slack not thy riding for me, except I bid thee." So she came to the man of God who was at Mt. Carmel and Elisha, noticing her approach, said to his servant, Gehazi, "Behold yonder is the Shunamite: run now I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child?"

Here is a thoughtful, important, and a comprehensive question concerning the welfare of the family. Every side of the home is included—the mother, the father and the child. The question is addressed to that priceless jewel of a complete home—the mother, "Is it well with thee? Is it well with thy husband? Is it well with the child?"

It is evident here that the prophet is making inquiry concerning the health and the general welfare of the body. The important question concerns the members of the household. The prophet does not stop to ask about the house, the barn, the cattle, and the crops, but the question that flashes across his mind is, is it

well with these essential elements of a happy home—the members of the family. If everything is right here, other less important things may be adjusted to suit the circumstances.

Take these words of the man of God, who was so interested in the body and the material well-being of the family, and apply them to the soul, and the spiritual welfare of the home. When we think of the influence of the home, the future partings in death, the eternal destiny of each soul, the everlasting union with or separation from each other, heaven and Christ, we say, "Is it well with thee? Is it well with thy husband? Is it well with the child?"

This question is peculiarly suited to spiritual things, because it is addressed to that one who has so much to do with the moral and religious conditions of the home — the wife and the mother. As it was the weaker side of the family who was the first to take the fatal step in Eden which plunged humanity into a state of sin; so by her position, her nature, and her influence, it has been made possible to do much toward the recovery of the same.

If our mother Eve passed to the head of the race, the forbidden fruit, thus bringing death and sorrow, so it was a woman who was made the means of giving the world the Bread of Life. And still, her peculiar position in the home enables her to do much toward leading the race to the Tree of Life. Since her position is so great and her influence so marvelous, we ask the wife and mother, "Is it well with thee?"

It is difficult to weigh the far reaching influence of the Queen of the home—the thoughts, her character and her actions are stamped upon, woven into, and reflected by the entire family. The very tone of her voice, the gait of her walk, her manner of work, her way of thinking, her actions toward moral and religious things, become unconsciously the type and pattern which the new generation copies.

Although her sphere of action is largely within the walls of the home, yet there is born the leaven that reaches out into the heart of business, trade, profession and state. Tied, as it were, to one sacred spot on earth, yet, "it is the hand that rocks the cradle that moves the world." The questions of government, morality, and religion which so much vex the statesman and the theologian of all ages can nowhere be solved so well as around the fireside at home. The question comes first to them as the spring of human character and actions, "Is it well with thee?"

Sometimes these central figures in the home seem to think that the real measure and value

True womanhood is to be found in social standing and fine taste. These are excellent things in their place, and are often the outgrowth of true worth, but they are by no means the cause of it, or the condition of character that is as loving as truth and as lasting as eternity. Social position and external grandure are well enough when they come as one result of an honest Christian effort, as is one case of many Christian homes—they are pleasant and desirable; but to make them the chief element of life and a prime condition of womanhood is a mistake sad enough to make the angels weep. They who build upon these things are building upon the sands. But what grand thing it is to see a Christian mother make these things as instruments in her hands and use them for the good of her surroundings. Mothers and wives, have you discovered the secret of true worth and happiness? "Is it well with thee?"

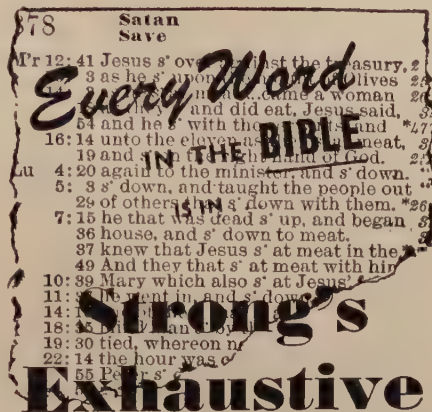
Sad it would be if the mother's hopes were not anchored to the Rock of our Salvation. In the midst of all her little duties and greater obligations, it would be sad, if her own spiritual interests were overlooked. Is your starting point right? Are your hopes for eternity sure? "Is it well with thee?"

II

It was the mother who sought the prophet's aid for her home. So the question was asked her, "Is it well with thy husband?"

When that question comes to the wife today, let no one say, "Am I my husband's keeper?" If any be tempted with this question we say, yes—If brother is keeper of the brother, surely we may answer for that which is bone of our bone, and flesh of our flesh. The influence a loving Christian woman has over the one she loves is boundless.

A Persian poet says, "I am not the rose, but I live with the rose, and am therefore sweet." What a great truth is found in this expression! There must necessarily be a silent unconscious influence at work when soul mingles with soul; and when that question comes to the wife can she feel that she has done her part and is ready to answer, "It is well." Peter says, "If any obey not the word, they also may without the word be won by the behaviour of the wives; while they behold your chaste manner of life coupled with fear. Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the



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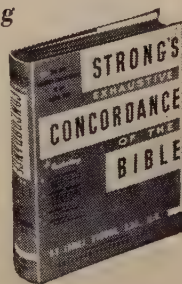
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sight of God of great price." It should never be an unpleasant question to the God-fearing woman when she has done her part—"It is well with thy husband?"

When the solemn changes of life come, when the last mortal meeting has come, when the last bitter words that shall close all earthly relations are spoken, can the wife say she did all she could? When the record of that life which was dearest of all to her, has come to a close, and the realities of a future life and of an unchanging eternity are upon him, can the Christian wife say, "It is well."

Worship, the Church, religion and heaven have as much a demand on men today as in the old dispensation, but why will they not respond? The temptations of the world are numerous, but these might all be counteracted by the good influence of a Christian woman?

When all life and hopes for the future are summed up, and that question—"Is it well with thy husband?"—is asked, may God grant that all may be able to say, "It is well."

III

But another question comes to the mother which increases even more her responsibility, "Is it well with the child?" These words come more to the mother than to any other one. When Bunyan's Pilgrim started for the Celestial City, he went alone; but when Christiana starts she takes the children with her. How true it is that the welfare of the children lies in the hands of the mother. If mothers fail to instruct, to lead them aright, who can succeed?

Dr. Talmadge, in speaking of children in the home and of the influence of mothers, says, "In the solemn birth-hour, a voice fell straight from the skies into that dwelling, saying, 'Take this child and nurse it for me and I will give thee thy wages.' When angels of God at nightfall hover over that dwelling, do they hear the little one lisp the name of Jesus?—Blessed be the family altar where the children kneel. Blessed be the cradle where the Christian mother rocks the child.—Blessed be the mother's heart whose very throb is a prayer to God for the salvation of her children. The world grows old, and soon the stars will cease to illuminate it, and the mountains guard it, and the water refresh it; and the long story of its sin, and shame, and glory will turn into ashes: but parental influences starting in the early home, will roll on and up into the great eternity, blooming in all the joy, waving in all the triumph, exulting in all the songs of

heaven; or growing in all the pain, and shirking back into all the shame, and frowning in all the darkness of the great prison house. O Mothers, in which direction is your influence tending?" Children entrusted into the hands of parents have a mission to fill, a goal to reach, a Judge to face, an account to give: and I care not how red the cheek, how graceful the step, how well informed or polished the manner; if the condition of eternal life is not fulfilled, and the question is yet unanswered, "Is it well with the child?"

What a bitter thing it would be, if, in eternity, the cries of the lost child should ring in the ears of its parents saying, "With all the light of the Bible, with all the advantages of knowing the truth, with all the pleading you have listened to, with my poor soul in your care to lead to Christ and to instruct for eternity, you let me go astray."

So the question comes to mothers again this morning. Take it home with you. And when you think of your mission and high God-given position and lasting influence, and your own destiny, ask yourself, "Is it well with thee?" And when you look into the face of him whose fortune and toils and cares in life you have shared; ask yourself the question, "Is it well with thy husband?" And if the home has been graced with children, look at their present condition—think of their future work in life—reflect upon the thought of eternity; and then ask, "Is it well with the child?"

The Transfiguration

J. S. MACARTHUR

Text: "After lifting up their eyes, they saw no one, save Jesus only."—Mt. 17:8 (R.V.)

THE Transfiguration of our Lord has been described as the culminating point in His incarnate life, the great dividing line. It was a revelation of His glory, anticipating the Ascension. Only to the very innermost circle of His friends was the revelation made. What they saw was no figment of their imagination but a glorious reality. Yet we may wonder whether, if any other than His chosen friends had been on the mountain top, they would have seen anything at all. It was because they were His friends that Peter and James and John saw.

It was as though the gates of heaven were opened, and here surely was the fitting way by which the sinless Son of God should re-

rn to His Father, His mission on earth accomplished. If death is the wages of sin, only one who was sinless ought not to have pass through its gates. Had our Lord chosen that way and passed through the gate that been stood open to Him He would have taken His place with those great figures of the Old Testament, Elijah who had been received into heaven in the sight of his disciple, and Moses whose grave was unknown and whose death was believed to have differed in some mysterious way from the deaths of other mortals.

But Jesus Christ was greater than either of these. They had proclaimed the Word of God: He *was* the Word of God made flesh. And His was a greater mission than theirs, for He had come to deliver His people from their sins, come that they might have life and have it more abundantly. The way that lay open to Him, the sinless, was not open to them, burdened and fettered by the weight of their sins. To have returned to His Father by that way would have been to leave His mission unaccomplished. And so He chose the way by which He could lead His people, the hard way of the Cross. While He was still on the mountain top He spoke with Moses and Elijah of His decease which He should accomplish at Jerusalem, and when He went down from the mountain He set His face steadfastly to go to Jerusalem.

What had His chosen friends seen in Him up till now? A leader of whose friendship they might be proud, one in whose words and deeds there seemed to revive the ancient glories of their nation. But in Him the faith of at least one of His disciples had discerned something more. St. Peter had said, "Thou art the Messiah, the Son of the living God." This Jesus of Nazareth who had called them to follow Him was none other than that great figure for whom the chosen people had been waiting for centuries, the coming one whose Kingdom was to restore and even to surpass all the splendours of ancient times, who was to vindicate all those precious traditions to which their people had clung in face of the ridicule and persecution of the great world empires into whose hands they had fallen.

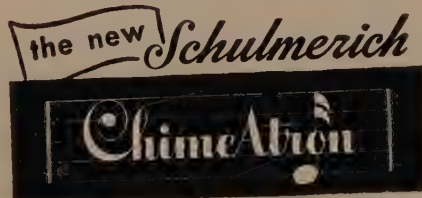
So far there had been a sufficient manifestation of the signs of the Messiah to convince those who had eyes to see and ears to hear; but now there was a fuller revelation of His glory. Before their very eyes His appearance was changed. His face shining as the sun, His garments white as the light—that was unforgettable, but there was something more remarkable still. Beside Him stood two figures



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whom they recognized as Moses and Elijah, and He was talking with those two great heroes of tradition, builders of the chosen race to which the disciples were proud to belong. It is hard for us to find an analogy that would not be an anti-climax, for no heroes dominate our history in quite the same way, but let us try to image what we should feel did some one we knew well prove to be the intimate friend of St. Columba and King Alfred.

When the disciples saw their Master in intimate converse with Moses and Elijah they knew how unfounded were the suspicions of His critics who turned a cold eye on Him as a subverter of His people. Here He was shown to be the fulfilment of all that these two saints had stood for, no rebel from the ancient faith but rather its consummation. Think of all this revealed in one blinding flash of glory. No wonder that the three were afraid at the voice out of the cloud saying, "This is my beloved Son, in whom I am well pleased; hear ye him."

And then when our Lord came to reassure them the manifestation was past. Gone was the supernatural light, gone were Moses and Elijah, and lifting up their eyes they saw no one, save Jesus only. St. Peter had wanted to fix the experience, to perpetuate it, to make it always available by building three tabernacles or abiding-places, one for the Lord Himself, one for Moses, and one for Elijah. But that was not to be. The moment of vision was but a stage in their discipleship, not its goal. They were even bidden to keep it secret. But when they look on Jesus standing there alone, would they not look with a greater understanding? In every moment of their intercourse with Him they were learning more about Him, but in this moment their understanding took a leap forward, as when some new piece of knowledge lights up all that we have learned before.

Jesus only—there had been no visible glory about Him when He had first called them, but His call had been enough. So now, when the glory had passed, when they saw Him without that unearthly light, without His two companions, Jesus only was sufficient for them. Not yet could they pass on to others that manifestation of His glory, but they were more than ever His disciples, and that loyalty must be manifested to the world.

We can see in this moment of vision a stage in discipleship, but how remote from our own experience such a revelation seems

to be. Yet if we read the Gospels as disciples ourselves we shall find that there is hardly any stage in the training of His first friends, in the growth of their understanding of Him, that is without meaning for His disciples throughout the ages.

It may be in His own house that He shows us His glory, as He showed it to Isaiah with His glory filling the Temple and the seraph train before Him. Or perhaps the preaching of the Word stirs us, or a great religious poem kindles our imagination, and the Christ whom we have learned to worship long ago takes on a new appearance, and we see His intimate connection with all that we have cherished in love of friends, love of country, beauty of Nature, beauty of art, beauty of character. There are moments when we seem to see the glory and the honour of the nations being brought into the New Jerusalem. But these moments pass, and happy are we if, with the vision still in our minds, we can lift up our eyes and see Jesus only.

Jesus only—when the disciples saw Him on Calvary did they remember the Transfiguration?

No kingly sign declares that glory now,
No ray of hope lights up that awful hour:
A thorny crown surrounds the bleeding
brow,
The hands are stretched in weakness,
not in power.

Yet then too was the hour of His glory. Not then was He visibly identified with the glorious traditions of His people, but then above all He was the fulfilment of their hopes. So it is with His Church. At times we are conscious of her glory. We think of her cathedrals and religious houses, of her saints and scholars and the part they have played in the history of our race. But in all the glory we must see Jesus only, and see Him at the times when the glory seems to have passed and the Church is alone with her Lord in His Passion, as she must be because she is the bearer of that faith of which Jesus Himself is the author and the perfecter.

— *The Expository Times.*

Just suppose you were the pastor! Would you be big enough to stand up under the load? Will you start now to be the kind of church member that you would want your pastor to be if you were to change place with him?

ILLUSTRATIONS

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Life And Death

Text: I Peter 1:23—"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

One day in England during a persecution a faithful Christian was led forth to be burned at the stake. As he passed through the large assembly of onlookers, his face wore such an expression of calm that someone asked: "How can you be so lighthearted at a time like this, when you are about to die?" "Ah," the man replied, "I can be so light at mine because Christ was so heavy at His!"

So well had this believer understood the great, cardinal, heart-cheering, and soul-renewing truth of the Christian faith that Jesus Christ, man's Cross-bearer, had removed the burden of sin and guilt for him. Now he had nothing to fear; more than that, now he had power to bear a cross after Jesus. In love to this Redeemer he was ready to suffer, even death.

Energy For One More Step

Text: Phil. 3:13-14—"This one thing I do . . . I press toward the mark . . ."

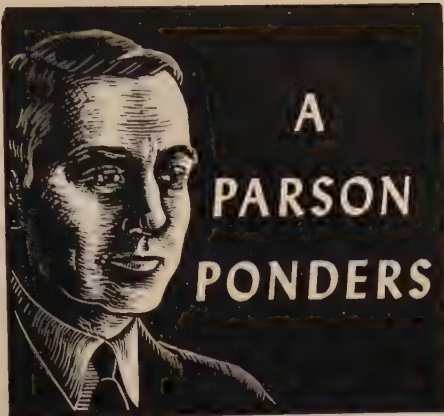
On a rock near the top of Mt. Washington in New Hampshire, there is a marker on the trail to show the spot where a woman climber lay down and died. On a clear day her action looks ridiculous. There is the top so close that you can almost hit it with a stone. One hundred steps more and this woman would have reached the hut on the summit, the shelter she sought. But she did not know this. She was disheartened by the storm that beat upon her and which reached at her courage. She could not measure how far she had to go. She died one hundred steps from her goal.

A battle, so the strategists say, is won by the army which can hold out one minute longer than the other side. A man cannot do everything, but he can keep going. He has energy for one more step. Even when all energy seems gone he has enough left for one more effort, and that effort may mean victory.

Triumphant In Trouble

Text: Rom. 5:3—"We glory in tribulations also."

St. Paul knew what it was to live in difficult times, and yet he could write to the Romans



"Security"—what a magic sound that word has for modern ears! It is an open sesame to the realms of the blest. Every man desires that above what once was considered the highest god. Our forefathers sought eagerly for salvation; their grandchildren diligently seek for security—at any price.

To poke fun at this demand would be as easy as it would be silly. For the clergyman retirement in reasonable security at 65—or later—ought to be regarded as a right and not as charity. But a distinction needs to be made between wild dreams and attainable reality. Relative security can be a realizable target. "Pennies from Heaven" will not be showered on the minister at 65, but a planned program can be arranged that will work.

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in words like these, or, as Dr. Moffatt has translated them, "We triumph even in our troubles." And this was not a nice sentiment which he thought up in the quietness of his study. These words were an expression of the way the Apostle lived, triumphant even in trouble.

Perhaps you have heard this letter which a young man wrote to his girl: "Dearest, I would climb the most precipitous and barren mountain to see the light of your eyes. I would swim any body of water far wider and wilder than the Hellespont to sit at your side. I would go through tempests and hurricanes to be with you for a moment. Yours forever. P.S. I hope to make a call upon you tomorrow if it doesn't rain."

That is the difficulty we all face. In the quiet and peace of the church on Sunday morning it is easy enough to talk about how we will triumph over trouble, but so often the first rainstorm dampens our ardor. The days ahead will be hard and rugged for all of us, but if we are willing to accept courageously the challenge they present, we will triumph.

What Then?

Text: Hebr. 9:27—"And as it is appointed unto men once to die, but after this the judgment."

In the year 1821 a young man, who had just completed his law course, sat alone early one morning, in the office of a village lawyer in New York State. He was to begin that day an apprenticeship with the older man. The name of the young lawyer was Charles G. Finney, and it was here in this office on this day that the Lord dealt with Finney in a real way.

Sitting at his desk and scanning the future, the young man asked himself, as it were, a number of questions, and then answered them himself. "Finney," he began, "What are you going to do when you finish your apprenticeship?" "Hang out my shingle and practice law, of course!" "What then?" "Why, make a lot of money!" "What then?" "When I get rich I shall retire." "What then?" "Well, I'll die." "What then?" And as clear as day, a Scripture came to young Finney's mind: "It is appointed to men once to die, but after this the judgment."

This was the turning point in Finney's life. He went out of that office and into the woods nearby and all day he remained there wrestling with God. He saw himself as he really was, selfish, ambitious, sinful. And he gave his life to the Lord for Him to use. Charles G. Finney stepped forth, in faith in God, to a

life of usefulness rarely paralleled in the past two centuries. What are your plans for today, for tomorrow, and for the days that follow? and what then?

Later Than You Think!

Text: Isa. 55:6—"Seek ye the Lord while He may be found; call ye upon Him while He is near."

The story is told of a man who rushed into suburban railroad station one morning and, almost breathlessly, asked of the ticket agent: "When does the 8:01 train leave?" "At 8:01," was the reply. "Well," the man replied, "It's 7:59 by my watch, 7:57 by the town clock, and 8:04 by the station clock. Which am I to go by?" "You can go by any clock you wish," said the agent, "but you can't go by the 8:01 train, for it has already left."

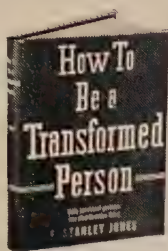
God's time is moving forward hour by hour, minute by minute. There are multitudes who seem to think that they can live by any schedule they choose and that, in their own time, they can turn to God. But his time is the right time. Now it may be later than you think. Soon it may be too late. "Behold, now is the accepted time; behold, now is the day of salvation."

God Has No Hands But Our Hands!

Text: Mark 16:20—"And they went forth, and preached everywhere, the Lord working with them."

Each Christian is responsible for the spread of the faith. That is Christ's plan for the evangelization of the world. The great English preacher, Maud Royden, told a touching little story about a woman who was in great distress of mind because she had lost the sense of God's presence. To a Christian neighbor she went with her trouble and said, "Why doesn't God make me feel He is there?" Her neighbor said, "Kneel down here beside me and pray that God may touch you and prove His presence." And the woman began to pray in agony of soul and suddenly she felt a touch on her arm and cried out, "He has heard me! He has touched me!" After the first ecstasy was over she said, "But you know, it felt just like your hand." And her neighbor replied, "It was my hand. What did you think God would be doing? Would He stretch out a long arm from heaven to touch you? No, He just used the hand that was nearest to you."

Many will never know God unless they know Him through us. The practice of Christianity not only deepens the roots of faith in our own hearts, but it makes our lives "living



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epistles" carrying the Gospel to be read by a waiting world.

A Korean Taught Me

Text: Matt. 11:29—"Take my yoke upon you, and learn of me; . . . ye shall find rest unto your souls."

Two wealthy Christians, a lawyer and a merchant, were going around the world on a pleasure trip a few years ago. In Korea one day they saw a boy pulling a rude plow, while his father guided the handles. The lawyer was amused and snapped the scene with his camera.

"They must be very poor," he remarked to their missionary guide. "Yes," their guide replied. "That is the family of Chi Num. When the church was being built they had no money, so they sold their ox and gave the money to

the church. This spring they pull the plough themselves."

The lawyer said nothing but when he returned home he took the snapshot to his pastor and said, "I want to double my pledge to the church, and give me some plough work to do, please. A Korean taught me what sacrifice means."

Selected.

As We Want Our Children To Live

Text: Deut. 6:5-10—"And thou shalt love the Lord Thy God with all thine heart, . . . and thou shalt teach them diligently unto thy children, . . ."

"The younger generation will need to have something more permanent than real estate, bank accounts, insurance, or even democracy. Unless they have a good spiritual foundation, they are licked. We can do for them far more by setting them an example of church-going than by bequeathing land, securities, or any other property.

"I am talking only hard-boiled common sense. Go to church with your children. Take an active interest. It's the biggest thing you can do for your family."—*Roger Babson.*

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BOOKS

LIVE WITH YOUR EMOTIONS, by Hazen G. Warner. Abington-Cokesbury. 186 pp. \$2.50.

Christian faith will enable a man or woman to control their emotions, and the Christian can be free from frustration and fear. Through prayer and trust in God a man or woman can achieve a self-mastery which leads to an integrated life. The author, the Bishop of the Ohio area of the Methodist church, has for many years specialized in this field. In Detroit where he was pastor, he developed a personal trouble-clinic which gained a wide reputation, and while he was professor of practical theology at Drew Theological Seminary, he taught the principles of counseling to the students there. The chapters on "Habits and How to Handle Them," "Coming of Age Emotionally," and "How to Get the Best of the Worst," are helpful to every reader; and many ministers will find them the basis for needed sermons for every congregation.—*Charles Haddon Nabers.*

IMMORTAL LONGINGS, by G. T. Bellhouse. Philosophical Library. 128 pp. \$2.75.

Here is preaching at a high peak. Biblical preaching, too. Not just the dragging in of texts, but exposition. Not bare exegesis, but the painting of portraits, the telling of events, the pointing and emphasizing of lessons. Not long-winded exhortations; twenty-one sermons packed into 121 small pages. Kindling preaching, so that one is afire to preach in turn. Suggestive preaching, so that one reaches for pencil to jot down the word, the thought just aroused in his mind. Preaching enlightening the mind and stirring the heart. Preaching "for effect" as the author says in his brief preface. Some of the topics: Baffled to Fight Better; Managing Our Moods; The Terrific Benefactor; Managing Our Fears; Blessed Advice; As We Grow Older; etc. The Rev. G. T. Bellhouse is minister of St. Andrew's Presbyterian Church, Eastbourne, England. What preachers Eastbourne has known and nourished and cherished: J. D. Jones, James Reid, and now this man Bellhouse. Make his acquaintance!—*Wm. Tait Paterson.*

MAN OF THE FAMILY, by Ralph Moody. W. W. Norton and Co. 272 pp. \$3.00.

The author of *Little Britches* has written another novel which is wholesome and interesting. The scene is Colorado, more than forty years ago. The theme is the successful attempt of Ralph, the hero, and his older sister and mother to hold the family together after the death of the father. It is a vivid picture of the sort of family relationships which have been typically American, and which are not nearly so common as they were in the opening decade of the present century. The story is well told; and is well worth the telling.—*Charles Haddon Nabers.*

CALLED OF GOD: THE WORK OF THE MINISTRY, by Gilbert L. Griffin. Revell. 128pp. \$1.75.

In recent months there has been a flood of books dealing with the minister and his work. Despite that fact, this volume by the President of Eastern Baptist Theological Seminary says much that has not been said elsewhere. There are chapters on the pastor and his task, method, and motive; one on the minister's wife; another on the minister and the trend of the times. The chapter discussing the minister's conduct is worth the price of the volume. The bad light in which the ministry frequently stands indicates the tragic fact that these words are much needed. This book will help the minister to re-examine himself with a critical eye.—*W. Goddard Sherman.*

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THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS-1952, by Earl L. Douglass, D.D. Macmillan, 467 pp. \$2.50.

The 31st annual volume of Sunday School lessons, and analysis of each Uniform Lesson for the calendar year. Besides preceding each Quarter's lessons with an introduction and a helpful list of supplementary books, Dr. Douglass follows through the presentation of each lesson with a simple but adequate lesson plan. Each lesson concludes with suggested questions and useful commentary for the teacher.

The lessons live with illustrations and choice quotations from poetry. No one can read his expositions without sensing that the author has approached his task with solid understanding of the Christian way of life.—*John W. McKelvey.*

PUBLIC RELATIONS MANUAL FOR CHURCHES, by Stanley I. Stuber. Doubleday. 284 pp. \$3.00.

This is a MUST volume for every city church. It should be on the desk of the minister, or in the hands of the official of the church charged with the responsibility of publicity for the church. Dr. Stuber is responsible for the publicity in two of the major departments of the National Council of the Churches of Christ in the U. S. A., and not only knows his subject thoroughly, but is a writer able to get his ideas across in the best manner to the reader. Every church desires the right sort of publicity; Dr. Stuber defines that clearly and enables the church leader to avoid any dangerous pitfalls. He tells how material should be prepared for the press; what is news for the daily paper; and how to make the best use of the radio and other means of publicity.—*Charles Haddon Nabers.*

HOUSE OF CLAY, by Ruth Beeghly Statler. Brethren Pub. House. 270pp. \$2.75.

Written with a definite Christian viewpoint this novel depicting the relations between peoples of different races, makes a real contribution to the whole question of race relationships in America. The action and the plot center around what happened in the Compton Heights section of Rockland City when some Negroes moved into the white section of the city. How tensions developed and influenced the social, personal, church, and school life of the city, and how these tensions were finally resolved in the spirit of Christ, make a very interesting story which is well written and engagingly told.—*John H. Johansen.*

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Great believers are great doers! People who think that a situation is a "toss up" will not be likely to do much about it.—*W. R. White, The Baptist Student.*

HEAVENS ON EARTH, Utopian Communities in America 1680-1880, by Mark Holloway. Library Publishers, 250 pp. \$4.75.

This is a detailed history of the various Utopian communal settlements which flourished in the United States, and has among their enthusiastic adherents many thousands of men and women.

Under the guidance of the author, the reader meets the Shakers, the founders of Oneida, with which he is already more or less familiar, and also many others, some of which he has never heard—Rappites, Zoarites, Fourierism, Aurora, Amana, Iscaria and others. There are both smiles and sobs as you study the curious customs, rituals, diets, dress, sexual behavior and dress of these Utopias which sprang up so frequently in our nation, mostly in the nineteenth century. The author has done a good job in correlating all of this material for the Christian student.—*Charles Haddon Nabers.*

HERE IS HELP FOR YOU, by James Gordon Gilkey. Macmillan. 164 pp. \$2.50.

An author takes a tremendous responsibility upon him, and sets a big task before himself, when he labels his volume, "Here Is Help For You," but Dr. Gilkey more than makes good on his title. The chapters of this book of genuine Christian optimism, were originally sermons preached by the author in the South Congregational Church of Springfield, Mass., and broadcast from that pulpit. They breathe an atmosphere of cheer, and carry the spirit of hope in the printed volume as well as when they were first spoken. The messages are potent to the life-situations of today. Dr. Gilkey deals with every problem intelligently, from the basic Christian viewpoint, and brings from the Bible and experience the help which struggling men and women need. It will be good for the minister to have for himself on grey days; it will be good for him to pass on to his congregation.—*Charles Haddon Nabers.*

THE SEVENTH DAY ADVENTISTS, by H. G. Brueggemann. Concordia. 30 pp. 10c.

This little pamphlet sets forth in a clear and concise way the history and beliefs of Seventh-Day Adventism. The author points out the aggressive missionary attitude, its passion for souls, and the widespread educational work of its schools. He then goes on to point out the fallacies in the doctrines of the Seventh-Day Adventists, noting their teaching about the resurrection and soul sleep, the Annihilation of Satan and sinners, and the teaching about Sabbatarianism. Anyone who is not informed on the Seventh Day Adventists will get a good picture of their polity, theology, and practices in this little booklet.

—*John H. Johansen.*

WET SCIENCE INVADES THE SCHOOLS, by Ernest Gordon. Published by the author. 146 pp. \$2.20.

Ernest Gordon, whose work is sponsored by the National WCTU Publishing House, is the author of several books on the alcoholic problem. This latest volume contains much documentary material that will be valuable assistance in furnishing suitable material for ministers wishing to speak with authority and without repetition on a problem which seems to grow greater each year, which likewise seems to be no respecter of any person in the modern community. Some of the figures stated by the author are overwhelming in their appeal for complete abstinence and should be made available everywhere.—*Charles Haddon Nabers.*

Uncollared Realities

(From Page 118)

one subject, "The Christian and His Daily Work" is reported to have said before that today, "separatist caste practices and especially the vocabulary of the minister serve only to arouse the layman's darkest suspicions and to reinforce the idea that Christianity is a mystery, practiced on Sunday by professionals."

He was in a lighter mood when he said that our laymen are unlikely to be impressed by such pronouncements as, "Hooray for the eschatological implications of ecumenicity," yet find it difficult to smile, for there are other and more serious implications in that statement than the eschatological ones.

We must pause, occasionally, to recall the fact that we are human and subject to human weaknesses, and hence slip into the ruts and grooves of personality by which our people interpret us. We live and move in an atmosphere rather than that in which the layman moves. It must be so, for how can we lift others to a higher plane unless we be first upon it? Therein lies a danger. Before we can lift a fallen one we must stand, flat-footed and strong, on his level. We must speak to him in a tongue he can and must comprehend. We must be with him both in and with Truth. We can do neither if we be conscious or unwitting members of a ministerial caste.

The caste, where it exists, can only repel. It can never attract. If it be your aim to bring men and women to a better life, to the Church, and the Lord of the Church, you work in vain even if what is nothing more than lay interpretation of the ministerial caste stands between them and you.

You have sung, and lustily I know, the old hymn, "Take Time To Be Holy." An even more vital one should be written on Take Time To Be Humble, for humility above all else will take ample care of anything in you which might go caste.

The word to our parishioners to take their honest Christian faith into their daily lives is one we should have from them more often than we do.

When God created the child, He sent it to the home, saying, "Nourish and bring up the child for Me." He sent it to the church, saying, "Teach it My love and My laws." He sent it to the community, saying, "Deal tenderly with it and it will bless thee." He sent it to the nation, saying, "Be good to the child for it is thy greatest asset and thy future hope."

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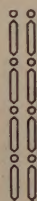
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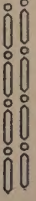
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Divine Healing

(From Page 116)

fact of sin, disease, or death. He faced them and overcame them. Neither did He at any time deny or question the efficacy of healing by medicine. Luke, one of the chosen twelve, was a physician. "They that are whole," Jesus said, "need not a physician; but they that are sick." Jesus accomplished His healings by such positive, dynamic forces as faith, love, hope and forgiveness.

Even so, not all are healed. Paul was never healed, so far as we know from the New Testament account. He prayed long, earnestly, and repeatedly, but the only answer he received was "My grace is sufficient for you. My strength is made perfect in weakness." "Therefore," proclaimed Paul, "I will glory in my infirmities that the power of Christ may rest in me, for when I am weak, then I am strong." It is well to keep this sobering fact and illuminating alternative to physical healing in mind, lest we become discouraged and hopeless.

Dr. Alexis Carrell believes miracles of healing are possible. He says he once saw a cancerous sore shrivel to a scar before his eyes, and that he never recovered from the amazement of the sight. He confesses he does not understand it, but he cannot doubt the evidence, and believes science should give serious study to the possibility of miraculous healing.

Dr. Dunbar made a careful, on-the-scene study of the healing at Lourdes and verified many of them. She contrasts the quiet confidence of those who are cured with the hysterical excitement of others. "I saw two girls," she states, "each with tuberculosis in the advanced stage. After the bath at the grotto, one shouted, 'I am cured.' The second girl merely turned and said to her nurse, 'I wonder if it can be true? I feel as if I were cured.' The next day the first girl had somewhat collapsed, but the other stood out from the masses of the sick about her by her radiant personality. Two days before, I saw this girl in a stretcher scarcely able to raise her hand, unable to eat, coughing painfully. She was now radiant. The cough was gone, and she felt perfectly well."

Concerning the Lourdes' healings, another physician said, "Whatever may be said of the value of bringing many sick people here for the chance that a few may be cured, the important thing to me is that all of them are in some way changed, and go back with a different atti-

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tude toward their illness and able to help others."

What have we a right to expect from divine healing? A lot more than we are getting! Many people could be well and healthy, if they had God in their lives! If they had faith, real faith, vital faith. They could be strong and radiant if they trusted God!

The healthy way is the Christian way, and the Christian way is the way of faith, confidence, trust, hope, love, forgiveness. (*Luke 4:16-21.*)

It makes all the difference in the world whether we have love or hate in our lives, faith or doubt, hope or despair, certainty or uncertainty. It makes a difference down to the smallest fiber in our bodies.

This day, let us resolve to trust God. Let us resolve to surrender our resentments, our fears, our sins, and replace them with vital, life-giving love, faith and pardon. Let us resolve from now on to strive to think the thoughts of God.

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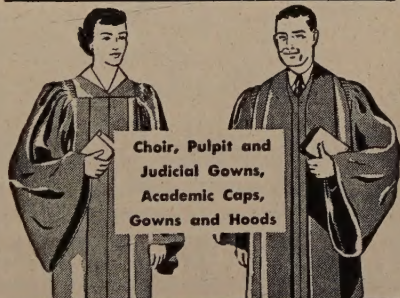


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